

Ashabe Kahaf Ka Vakya



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Hadis ke Islaahi Mazamin urdu [Allah ke nek bando ki karamat se ek hisse ka khulasa lipyantar kiya gaya he.

Bismillahirrahmanirrahim

Sure kahaf ayat nambar 16,17 me Allah ne ek aur jagah par ashabe kahaf ke kisse ki taraf ishara kiya he jiska tarjuma ye he ashabe kahaf ke kuchh navjavan the jo apni kaum se hatkar Allah ki ibadat taraf mutavajjah huve. Ye kissa Hazrat Isaa (al) ki besat ke baad aur Nabi karim ﷺ ki viladat se pehle ke darmiyan ke zamane ka he unka baadshah Daktayanus bada zalim aur butparast tha apne julam aur ziyadati ke zariye har ek ko but parasti ke liye majbur karta tha us vajah se puri kaum butparast thi unka ek salana mela hota tha jisme sab log basti se bahar jaate the aur khushiya manate the aur apne buto ko raazi karne ke liye unki puja bhi karte the chunanche ussi mele aur tevahar ke roz sab

log baher maidan me gaye huve the aur buto ko raazi karne me mashgul the ain ussi vakt ussi kaum ke chand navjavano ke dil me Allah ne ye baat daali ke hamari kaum ye kaya kar rahi he jin buto ko apne se tarsha aur banaya uski ibadat kar rahi he aur usiko maabud bana rahi he chunanche jab vo sab puja ke andar mashgul the ussi dauran unme se ek navjavan vaha se hatkar sabse alag hokar ek darakht ke niche jakar beth gaya, dusre ke dilme bhi Allah ne yahi baat dali vo bhi ussi tarah vaha aakar baitha, tisra, chotha, paanchva, chhatha, sab ussi tarah aakar vaha bethe unme se koyi kisi ko pehchanta nahi tha Allah ne har ek ke dilme yahi baat dali aur har ek ussi tarah apni kaum ke in karatut aur butparasti se bad dili aur mutanaffir hokar unse hatkar ussi darakht ke niche aaya.



Ab har ek apni jagah par khamosh baitha

huva tha aur chuke baadshah bada zalim tha agar usko pata chal jaata ke ye log butparasti se nafarat karte he aur usse alag ho



gaye he to uski taraf se saza mile balke jaan jane ka andesha tha aur unme se har ek ko yahi khatra tha ke kahi aisa na ho ke koyi dusra meri halat ke mutallik usko ittela karde har ek yahi soch raha tha ke pata nahi ye kaun he isliye sab khamosh bethe rahe bahut der tak khamoshi vali kefiyat rahi uske baad unme se ek ne kaha ham kab se yaha aakar bethe he koyi kuchh nahi bolta chalo ham aapas me batchit kare.

Unme se ek ne kaha hamari kaum jo kar-rahi he uske mutallik mere dil me ye aata he ke vo koyi achcha kaam nahi kar-rahi he jin buto ko unhone apne hatho se tarasha unhi ki puja aur ibadat me mashgul he ye to bilkul galat harkat he dusro ne kaha ham bhi issi jazbe se unse alag ho kar yaha aaye he bas

itni hi batchit se sabke khiyalat
malum ho gaye ke ham sab ek hi
khiyal ke he aur ek hi jazba dil me
paida huva he issiliye alag huve he
isliye hame un sabse alag hokar Allah ki
ibadat me mashgul hona chahiye.



Ek jagah mukarrar karke vo sab Allah ki
ibadat me mashgul ho gaye unke haal ki
ittela baadshah ko ho gayi ke kuchh
navjavan aise he jo hamare deen se alag ho
gaye he aur hamari butparasti ko achchhi
nigah se nahi dekhte, chunanche baadshah
ne unko darbar me bulaya aur unse puchha,
Allah ne inko himmat di aur unhone
baadshah ke saamne hak ka izhar kar diya ke
tum jo kuchh kar rahe ho vo bilkul galat he
baadshah ne jab unki baat suni to bahut
gussa huva aur unko saza dene ka irada kiya
lekin chuke vo bhi apni kaum ke bade logo ki
aulad mese the isliye baadshah ne fauri taur
par inko saza nahi di balke unka sharifana

libas utarva diya aur kaha ke tum logo ko sochne ke liye kuchh vakt diya jata he taake apne is iraade se baaz aajavo aur kaum pehle se jo kar rahi he usime sabke sath sharik raho agar tum apne us naye nazariya se baaz nahi aaye to fir me tum sab ko katal kar dunga.



Jab unko kuchh mohlat mili to aapas me mashvara karne laage aur ek dusre se kehne laage ke jab ham inlogo se aur jis chiz ki ye puja karte he ham alag ho gaye he aur ek Allah hi ki ibadat me mashgul he unke akaid aur amal se hamara koyi talluk nahi he to fir hame chahiye ke inke darmiyan rehne ke bajaye kisi gaar me jaakar panaah le vaha Allah hamare liye apni rahmat felayega aur aasani ka koyi intezam kar dega chunanche ye mashvara karke vo log aabadi chhod kar ek gaar me jaakar ther gaye aur Allah ne us gaar vali kiyam gaah ko logo ke upar makhfi rakh-ka.

Fir jab ve log lete to Allah ne unke upar nind tari kardi aur ussi nidme vo teenso saal tak sote rahe ye unki karamat thi ke, teenso saal nind me rehne ke bavajud unpar koyi asar nahi huva jaise tandrust the vaise hi rahe kudrati taur par vo karvate bhi badalte rehte aur unke libaas par bhi koyi fark nahi aya aur Allah ne us gaar me kudrati taur par aisa inteizam kar diya ke vaha hava aur roshni ki aamado rafat bhi thi lekin dhup andar nahi ja sakti thi vo gaar us andaz se bana huva tha ke subah me jab dhup nikalti to inke gaar se takra kar daye taraf nikal jaati aur sham ko gurub ke vakt baye taraf hokar nikal jaati thi matlab ye he ke gaar shumalan aur yaminan aisa bana huva tha ke suraj ke tulu aur gurub ke vakt bhi dhup andar nahi pahuch sakti thi ha roshni aur hava pure taur par aati jati thi Allah ki taraf se unke liye bataure karamat ye inteizam kiya gaya tha.



Vo to sote rahe aur yaha baadshah ne unko bahut talash karvaya lekin Allah ne us gaar vali jagah ko aisi chhupi rakh-ki ke bahut dhundh ne ke baad bhi inka koyi pata nahi chal paaya to baadshah ne unke naam sise ki ek takhti par likhva kar apne khazane me mehfuz karliye ke is naam ke kuchh navjavan he jinke aise-aise halat he vo achanak aise gayab ho gaye ke unka pataa hi nahi chala.



Teenso saal ke baad vaha ke halat me bahut kuchh inkilab aa-chuka tha Allah ne vaha ke logo ko hak ikhtiyar karne ki taurif ataa farmayi aur teenso saal ke arse me vaha par sab hi deen-e hak par kaim ho gaye us vakt vaha jo baadshah tha vo bhi ehle hak hi mese tha us zamane me ek charcha aur bahas ye chhid gayi ke marne ke baad dobara zindagi nasib hogi ya nahi ehle hak me se hone ki bavajud baaz ye kehte the ke ha dobara zindagi hogi aur baaz kehte the ke dobara

zindagi kaisi adami jab mar jayega
aur gal-sad jayega uska jism
mittime mil jayega to vo dobara
paida kaise hoga ab jo log inkaar



karte the vo kehte the ke agar dobara zindagi
he to dalil se hame samzavo aur dalil se
samzane ke baad bhi baat unki samaz me
nahi aati thi baadshah bhi bada fikar me tha
ke inko kaise samzaya jaye rivayato me he ke
vo Allah ke hujur me bahut gidgidta tha, tat
ka libaas pehan kar tanhaai me jakar ro-ro
kar Allah se duva maangta tha ke koyi aisi
shakal paida ho jaaye ke jo log dobara
zindagi hone ka inkaar karte he unki samaz
me baat ajaye

Udhar un logo ko soye huve teenso saal pure
ho chuke the Allah ne jab unki aankh kholi
to unko bhukh ka ehsas huva unhone aapas
me mashvara kiya ke kisi ek adami ko basti
me bhejo taake vo jakar sabke liye khana le
aaye aur dekho jara chhup chhupa kar jana
chunanche ek adami paise lekar bazar

pahuncha jab vo dukan par pahuncha aur usne sikka diya to dukandar ne kaha ye sikka kaha se laye dukandar yu samza ke usko purane zamane ka koyi khazana mila hoga usne dusre dukandaro ko jama kiya aur sabne usko pakad liya dhire-dhire ye baat us vakt ke baadshah tak pahunchi.



Baadshah ne usse apne pas bulakar tamam halat se aagahi chahi usne sab kuchh bata diya ke hamara aisa-aisa mamala he to baadshah uske saath tamam logo ko lekar gaar par pahuncha aur un sabse mulakat li ye vakiya dekh-kar goya ab to sab logo ko ye baat samaz me aagayi ke jab Allah inko teenso saal tak is tarah sulaye rakhne aur zindagi ko baaki rakhne par kadir he to vo marne ke baad dobara zinda karne par bhi kadir he.

Rivayato me aata he ke badshah ke unse mulakat karne ke baad Allah ne unko maut ataa farmayi ye unki karamat thi.